

THE
CHINESE REPOSITORY.

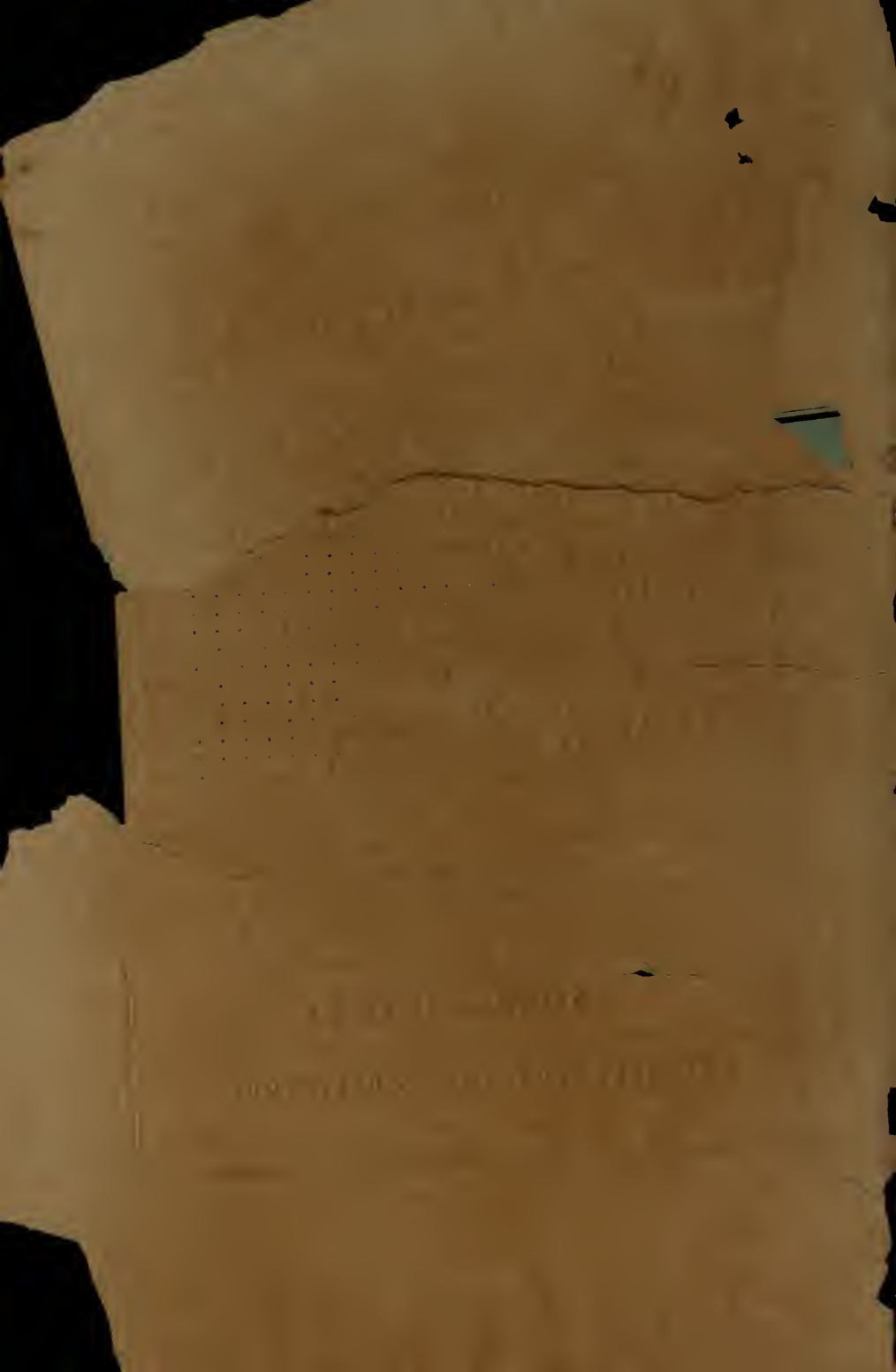
VOL. I.—CANTON, OCTOBER, 1832.—No. 6.

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CANTON, CHINA:

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36420
VOL. I.—OCTOBER, 1832.—No. 6.

REVIEWS.

A VOYAGE TO CHINA *and the East Indies*, by PETER OSBECK; *together with a voyage to Surat*, by OLOF TOREEN; *and an account of the Chinese husbandry* by Captain CHARLES GUSTAVUS ECKEBERG. *Translated from the German*, by JOHN REINHOLD FORSTER, F. A. S. *To which are added a Faunula and Flora Sincensis.* 2 Vols. London. MDCCLXXI.

It is often interesting to trace the progress or decline of places of great commercial importance; and with regard to Canton this is more particularly the case, because changes have so rapidly, yet so imperceptibly, taken place, that few are acquainted with the situation of foreigners in this country, no farther back even than half a century ago. In several respects, indeed,—in the character of the people we have to deal with, and in the gradual encroachments of the government on many of our natural rights as fellow-men,—we find the Chinese always the same, in every period of their commercial intercourse with foreign nations. But in other respects, it will be seen, by extracts which we propose to make from the interesting volumes before us, that our present situation in China differs considerably from that of foreigners eighty

years ago;—having been, in some instances, improved; but having, in a great many particulars, become worse. In order to elucidate this point, we intend noticing only the two voyages presented to us by Messrs. Osbeck and Toreen, both of whom were chaplains of Swedish East-Indiamen, in the years 1750-51. The paper on Chinese husbandry, by Captain Eckeberg, has no relation to our subject, and will therefore be passed over.

Respecting the writers of the voyages, we leave Mr. Osbeck to speak for himself and his friend, which he does thus, in his preface:

“In the year 1750, I was chosen by the Swedish East India Company, to perform the functions of a chaplain to a ship going to the East Indies; that is, to read prayers in the morning and evening, to confess the people, to administer the Lord’s supper, to catechise, to visit the sick, to bury the dead, and to preach on Sundays and holidays.... I kept for my own amusement a journal of every thing worthy of observation, during my voyage.... During my stay in China, I have been exceedingly attentive to the exterior aspect of the inhabitants, their dress, customs, religion, manner of subsistence, &c.; but especially to the condition of the country, the soil, the quadrupeds, amphibia, fish, birds, insects; likewise the trees, herbs, plants, seeds, &c., of which I have brought a good many with me....

“I have added the letters of the late chaplain of the *Gothic Lion*, Mr. Toreen, to my journal. This person died soon after his return from Suratte; but deserves always to be remembered by his friends, on account of his learning and integrity.”

Very high praise is due to the work of Mr. Osbeck, and to the manner in which it is performed. The author was an accurate observer of every thing he saw, not only in nature, which was his principal study, but also in the manners and habits of the people among whom he staid. Mr. Toreen was an equally correct observer, and a more elegant, but less scientific writer, than Mr. Osbeck.

Towards the end of August, the *Prince Charles*, the ship to which Mr. Osbeck belonged, reached Whampoa, after having been five months and four days from Cadiz. In this voyage, which would now

be considered so long, there was at that time little remarkable, except a detention of fourteen days off the Chinese coast, by northerly winds, in the month of August. Sixteen ships had reached Whampoa before the *Prince Charles*, and one came in after her, making a total of eighteen European vessels that year. Of these, two were Swedish, one Danish, two French, four Dutch, and nine English; and of the latter, one was a country ship.* It is almost needless to say, that the trade is now very much altered and increased.—The Swedish trade is at an end; in number of vessels, the Danish, French, and Dutch trade remains nearly the same, while the English Company's is more than doubled; the country ships are increased about fifty-fold, and the North American trade, averaging from twenty-five to forty vessels yearly, has entirely arisen, since the time of our author.

Proceeding with Mr. Osbeck to Canton, where he and Mr. Toreen resided and preached—alternately, we find, among other passages, the following remarks, respecting the European factories, as they then stood.

“The factory is the first place in the suburbs to which the Europeans come: this is a general denomination of the houses built towards the river, or over it upon piles, and which are let by the Chinese merchants to the European ships, during their stay: this time is sometimes five months, and sometimes a year; which long delay, though it may arise from accidental causes, is often by design....Commonly each ship takes a factory for itself; but sometimes two ships of a nation may be together, and this time it happened so to two Swedish ships, and if I remember right, they paid 900 *tel* (taels) for it....

“The above-mentioned houses are but two stories high, but very long; and one end of them stretches towards the river, and the other to the factory street. Some are built of unburnt bricks, others of bricks and wood laid crossways: but the partitions and upper floors &c., are sometimes entirely of wood.The factories look like two houses built parallel and near

* For the information of our readers abroad, it may be necessary to observe, that the term country ship is usually applied to an English vessel, holding its license from any of the Hon. Company's Indian presidencies.

to each other, between which there is a court-yard, with square or rather oblong stones; in these stones are here and there little holes, through which the water may run into the river; the stair-cases are either of stone or wood; the rooms are high, and the roofs are sloping and covered with tiles, like those in Spain.Near some of the rooms is a little garden, of the size of a middling room. The doors, when opened, give sufficient light to these apartments; for the side towards the garden is quite free. The garden encroaches no farther on the court yard than the projection of the building. From the excessive heats, the doors are mostly kept open; but a *nanking* curtain is commonly hung up before them, with three pieces of wood plated with brass; one of which is at the top, one in the middle, and one at the bottom.....

"The tea-chests and porcelane-chests, and other effects which are to be taken home, are piled up on both sides of the yard. This yard is divided quite across by three arched walls: in some places of the yard buildings like coach-houses run quite across it, which are sometimes supported by arched roofs.

"A factory is mostly built in the following manner: near the entrance of the street of the factory, on both sides of the gate, is a little apartment, upon which are commonly some papers with figures like arms, and two round lanthorns of bamboo, covered with skins; for glass or horn lanthorns are quite unusual here. The gate of the factory is on the inside built over: directly behind it, stands a high board almost as broad as the entrance, to hinder the people in the streets from looking into the yard or court, without being any obstacle to those who pass to and fro. In almost all corners are buckets. The foremost rooms on the sides look like kitchens, and have rails before them. Further on, quite across the court, in the second story, is an open hall, with a sort of gallery, upon which is an altar covered with flowers and incense, provided with a gilt picture and a table. Behind this, the yard is quite open in front, but on the sides are rooms, both above and below. In the side roofs are here and there some lanthorns of painted gauze, in some of which they burn lamps at night. Before the side roofs, and on their sides are little gardens, with bamboo trees, citrons, and plantains, and other trees already mentioned. The wall about these trees towards the yard is made of bricks, which, except the foundation, are laid like lattice work. Next to these gardens is an inclosed court-yard, and then an open one, with rooms and gardens for pleasure on the sides; the last of all is a hall in the second story, across the yard, having rooms on its sides, and another hall goes towards the water, which we fitted up for a dinning room."

In the above description of the factories, we find a very correct picture of the Chinese merchants'

hongs or commercial houses, as they still are. The description, however, bears but little resemblance to the present foreign factories, which are altogether built in a more comfortable and more European style. They are still, indeed, built upon piles, but earth being now thrown under and around them, gives them the appearance of a more substantial foundation, and affords space which, though very limited, is yet sufficient for walking, without the jostling necessarily incident to an excursion through the narrow Chinese streets. While, however, the factories are of a far more comfortable description, than when they were mere Chinese hongs, it should not be forgotten, that they occupy very little more ground now, than they did, at a time when there were few or no resident merchants, and when only eighteen ships arrived yearly, each of which commonly took a factory for itself. Regarding the trade, also, it would be well to recollect, that while formerly almost every ship might have its own merchant, as well as its own factory, now almost the whole legal trade lies in the hands of ten or twelve men, some of whom are little better than bankrupts.

Every thing that has been published respecting the Chinese, only serves to show, more and more forcibly, that they are a very peculiar people, of whose character, dispositions, and prejudices, it is extremely difficult to obtain a correct knowledge,—even by long residence among them. How difficult then must it be for persons, who have never visited China, nor even come in contact with the Chinese, and who probably have never studied the subject, to dictate, what measures ought to be adopted by foreigners, in their intercourse with this people! One of the predominating characteristics of the Chinese is that love of specious falsehood, which stamps almost all their words and actions, and which must be mainly attributed to their long subjection under a despotic sway, and the almost universal tyranny

of their corrupt and unprincipled rulers. Another characteristic is their exclusive selfishness, which, coupled with their pride and arrogance, leads them to regard their own country as the crown of nations, and the centre of civilization, and to look on all foreigners as an inferior race of beings, undeserving aught but their hatred and contempt. In parts where foreigners are not known, this real hatred and affected contempt, joined, as is usually the case, with an unaccountable dread of coming into close contact with Europeans, is much diminished, or ceases to exist; and there the reception given by the natives is often kind and conciliating. But in Canton,—where, as Mr. Osbeck very aptly says, with considerable truth, “the common sort of people train their children up with their dogs, for which reason neither of them can bear strangers;” and where the government constantly presents foreigners to the people, as objects of scorn and derision, the behaviour of the natives is such as would be no where else met with, except in a savage or a hostile country.

And, in the existing state of the people,—while, also, the footing, on which foreign commerce now rests, is suffered to continue,—can any change for the better be anticipated? The children are brought up in equal pride and ignorance with their fathers; from infancy they are taught to insult and maltreat foreigners; as soon as they can read, they see the abusive proclamations of the government, pasted up on the very walls of the foreigners’ own houses; and they invariably see foreigners subjected to every grievance and annoyance that is not immediately, strongly, and perseveringly resisted. With such education, and such examples placed before them, is it to be wondered at, that instead of having improved, we find them grown worse, since the time of our author? Then the government put some restraint on its subjects, and foreigners were often protected by the police, when they wished to

walk about the surrounding country; but now, if beaten, they are told that it is their own fault, for they come only to trade, and till their trade is finished, and they are ready to go away, they must remain quietly within their factories, and not move out of them, without the permission of the Hong merchants.

If any are disposed to doubt these assertions (and we believe, there are many, who, in the face of the universal testimony of those who have resided here, *choose* to disbelieve the character given of the Chinese), let them read a few pages of Mr. Osbeck's plain, matter-of-fact narrative. Some extracts will suffice to set this subject in a clear light. Speaking of Canton, we find the following:

"There is no occasion to fear any beasts of prey; but the men have assumed their ferocity, and assault strangers frequently with stones and insults. Murders are seldom heard of: but a Chinese makes very little of stripping people to the shirt. I here will add an account dated at Canton, November the 7th, 1747. 'Captain Congreve being happily arrived at Canton, with the English ship *Onslow*, took a walk upon the French island (an isle near the road where the Europeans anchor), where he was soon attacked by some Chinese. They took, without much ado, all his money, gold, silver, and buckles; they cut the gilt buttons off his coat, and he would hardly have preserved his finger, if he had not pulled a ring off, with all his might, and given it them. After he had been quite stripped, he returned to his boat. But the next day, being Sunday, he armed his boats, and landed in the same isle with sixty of his men, who had fixed their bayonets, and were provided with four small cannons; he marched his men before *Wampu*, a town in this isle, and began to fire. The inhabitants were immediately put into the greatest confusion, and the principal mandarins immediately came to him, to desire him to cease the attack, being very willing to give him satisfaction. The captain told them, that he had been stripped the day before, and now was come to revenge himself, and other people who had been insulted by those rogues; that he would not cease till satisfaction should be made him by the punishment of the malefactors. During this time, the robbers were searched for in the town, and four of them were apprehended, who in the presence of the captain, had their hands and feet tied together, and were sent to Canton to receive further punishment."

Mr. Toreen gives an equally unfavorable character of the people, in the neighbourhood of Whampoa and Canton:—

“It is dangerous for a single person to venture too far, because he is in danger of being stripped to the very shirt. Though the curiosity of the Europeans may not be perhaps void of blame; yet the natives look as if they were glad to find a pretence to use violence against a stranger, especially when they are sure of overpowering him....If you go further up into the town, they call you names, and pelt you with stones, which fly about your ears as thick as hail. If you intend to go out of town, you must have company, walk fast, and carry a good stick.”

It is with no pleasurable feelings that we bring forward these details; neither is it from any sentiment of animosity to the Chinese. We desire, by imparting to them a better education, and by the diffusion of christian truth and useful knowledge among them, that they should be led to cherish different dispositions towards their fellow-creatures. But to attain this object, it is necessary that their actual state should be made fully known. There can be no advantage in concealing either the whole or a portion of the truth.

It is also with deep regret, that we repeat, what constant experience has plainly proved, that, in few cases, has any thing but strong resistance,—like that of Captain Congreve, of Lord Anson, of Captain Murray Maxwell, and of many others,—rendered the Chinese government “willing to give satisfaction.”

Of the advantages, already referred to, which foreigners who were here eighty years ago, possessed over us, in respect to liberty of locomotion, there are many proofs in Mr. Osbeck's narrative. He speaks of his ‘walks about the town,’ and the places he was ‘allowed to go to, such as gardens, environs of villages, hills, ditches, and rice-fields.’ And he gives details of several of his rambles,

beyond the suburbs of the town, which were usually made for the purpose of botanical discovery. We select some of the most interesting.

"I now lounged to see the country without the town, and some of my fellow travellers honoured me with their company. We had scarce passed through the principal streets of the suburbs, but a crowd of boys gathered about us, who perhaps looked upon us as ambassadors from the moon, or some such odd animals, whom they were obliged to attend out of the city with an universal clamour: the crowd continually increased, and particularly in the *Miller's street*, in all the houses of which, on both sides, rice is pounded and ground. Little stones, sand, and dirt being thrown at us, we made the best of our way out of the suburbs, to get rid of our disagreeable retinue.

"We left the city with its wall on the right, and saw on both sides of the road only ploughed grounds, or great narrow clay fields, covered with rice, &c....At last we found a burying place, where the bones of many of our countrymen rest, as the epitaphs shew. This mountain lies on the right as we come from the town, near the road, without any enclosure, like a common. It is said to be half a [Swedish] mile distant from our lodgings....On our return we met three Chinese, who desired money; but their demands not being complied with, they attacked us with great stones; I in particular was in danger, being somewhat behind my companions, in quest of plants....We met a Chinese burial. We were then sufficiently protected. There were wooden idols in the procession. First and foremost went two Chinese, with little banners; next were the pipers and other musicians, who sometimes sounded their instruments. Behind these, the idol, a gilt human figure, was carried in a palanquin; it was followed by the coffin, which was carried on a pole of bamboo. The mourners had white handkerchiefs about their heads. When they have let the coffin down into the grave, they lay a couple of stones upon it, and besides that, for the subsistence of the dead, and for the reconciliation of the idol, they put rice, fruit, tea, money, &c. by him. At night they likewise perform all sorts of music in the boats, and row up and down the river in them....

"The Chinese graves are made on the sides of hills, and look like ice-cellars. They are elevated on both sides with stones. Instead of the door, stands a stone, on which the epitaph is hewn in large Chinese characters."

"I had a mind to have a nearer sight of the Moorish pagoda (*Delubrium Mauritanum*), which is at a good distance from the European graves: for this reason I left the town by the same road we had taken the day before, in company with Mr. Braad, whose attention to all that is curious is well known,

and two other gentlemen. On the road, a Chinese, covered only with rags, ran after us, and desired *kam-sa-a*, or alms. We did not mind him, but went on as fast as the great heat would allow; but he came nearer, and pulled one of us by the coat, and would not leave his hold till he had money given him. We did not know how to act; for though we could have made him depart, we were afraid that by his cries he would bring hundreds of the Chinese, who were every where working in the fields around us; to whom we could not have proved our innocence, since none of us understood the language. When we were in doubt what we should do, another Chinese came and lashed our follower about the legs with a whip, which made him cry out exceedingly, and jump into the rice fields, where he was up to the knees in mud. This man called himself and his comrade officers of the government; he afterwards accompanied us to the pagoda, which lay upon a high mountain, and its inside was somewhat different from that of the Chinese temples. Having observed all the trees that were planted hereabouts, we made haste back. In the hurry we found no other than the trees which have already been mentioned before, except the plantain tree, which was now fully in blossom. . . .

"Our companions, who joined us without being asked, called themselves government officers; and having reminded us of their rewards, put their whips into their pockets. We desired them to accompany us as far as the factory, where we would pay them; but they refused, and left us."

"I this day took a journey in a palankin for two *mase* and five *kandarin*, about half a Swedish mile up the country (about three English miles), to see the funeral of the Dutch supercargo Roberts, who died the second of this month, in the 54th year of his age. All the captains and supercargoes were invited to come at two o'clock in the afternoon, and to follow the corpse to the afore-mentioned burying place. On going thither I saw the following plants, which covered the old walls of the city.....A good way out of town, on the right of the high road, I arrived at the European burying place, which was on a hill, without any fence, or distinction from the other hills. The inscriptions on the tomb-stones are not all legible, on account of the rubbish lying on them: however, I could see that Swedish captains and supercargoes had died in this country. The corpse which was now to be buried was carried by six Dutch grenadiers. The procession followed in palankins without order. The Chinese merchants who were here present, mourned with white, long, cotton handkerchiefs, which were tied as the ribbands of an order, over their common clothes. This sort of mourning was distributed to all the rest by the young widow of the deceased. She was born at Batavia, and had accompanied her husband hither, but got

admission into the suburbs of Canton with much difficulty. The people of this country are very singular, looking upon foreign ladies as not much better than contraband goods.

"A black tomb-stone was laid upon the grave, on which an inscription to the memory of the deceased was engraved in great white letters, in Dutch, mixed with some Latin. On this occasion, people of all nations were assembled together.

The burying place, mentioned in the above extracts, is no longer made use of by Europeans; all those who die at Canton being now taken to Whampoa for burial. Nor is the burying place easily accessible now; though a few Europeans have contrived to visit it of late years.

The 'palankins' are elsewhere described by Mr. Osbeck:—"Palankins, or Chinese chairs, carried by two half-naked Chinese, on the shoulders, without straps, were to be hired out of the city, at the rate of half a piastre."—Speaking also, of the city, he says;—"Each gate has a centinel, in order that no European may get in, except under particular circumstances, with the leave of people of note; in this case you are carried into the city, in a covered chair, and thus you do not get a sight of any thing worth notice in the place."

We extract an account of only one more of Mr. Osbeck's perambulations:—

"I had a mind to see the situation of the environs of the suburbs, in that part where I had not yet been; and was forced to go by myself, for want of company. As soon as I had passed the usual trading streets, the boys gathered about me in thousands, throwing sand, stones, and dirt at me; and shouted all together, *Akia, aque ya, quailo*; and with this music they followed me through the whole town....As I stopped here, and only gathered now and then a plant, my disagreeable company stopped their noise, especially when I turned to them. There was no road which carried directly into the country, nor did I venture any farther; but returned whence I came. However, in the afternoon, I went out of town, in a palankin, by this means avoiding my disagreeable forenoon companions. Returning again, I went on foot about the wall of Canton, on the side from the country.

"When we came to the first city-gate, towards the side of the European burying place, a mandarin, with a whip in his

hand, joined us, to accompany us about the city. Near this gate was a Chinese inn, where brandy and tea were sold. The people stood by the side of the round-house on the wall, and stared at us; however, we got by without hurt, though not without fear, because we remembered that a person was some time before pelted with stones from this very place. When we approached nearer to the suburbs, we every where, and almost close up to the wall, found houses; they were all full of men, and especially children and youths, who sang their old song, of which they were put in mind by the grown people, if they did not begin it themselves. Yet we likewise found an old reverend man who had more sense than the others, and made his children or grandchildren greet us civilly."

Many of Mr. Osbeck's details are curious.—Both he and Mr. Toreen speak of the windows having small square panes of mother-o'-pearl, instead of "glass or lead." Mr. Toreen says:—"When the rooms cannot get light enough from the doors and open walls, they have windows of mother-of-pearl, for which reason the cathedral church at Goa, on account of such windows, need not be thought one of the wonders of the world." Were it not for this grave assertion, we should have supposed our authors to mean oyster-shells, which are still in common use among the Chinese, as well as the Portuguese at Macao.

"All Europeans, says Mr. Osbeck, go here, as well as abroad, only in their waistcoats, with a white cotton cap, and a hat over it, carrying a stick in their hands. Coats are only made use of when one European visits another."—Speaking of the Chinese, also, he says: "In winter they frequently put on thirteen or fourteen garments, one above another, or get them lined with furs. Instead of muffs they carry a live quail in their hands." This use of the quail is new to us. The Chinese frequently carry them about, and are very fond of fighting them, but we doubt if they ever keep them for the sake of warmth.

The well-known fact, that a person falling over board at Whampoa seldom if ever re-appears, till the third day, when the body usually comes up

in the same place where it fell, is also mentioned. "The sailor, who some days ago fell from our ship into the river, and had been by the rapid stream carried immediately to the bottom, was now found floating on the water, as commonly happens on the third day."

The pagodas are the most remarkable edifices that are to be seen near Canton; and attract the attention of all who visit the celestial empire. Some have supposed them to be intended for watch towers, and, in confirmation of this opinion, it has been said, that they sometimes have masts projecting above the roofs. But this is an error;—at least, we have not been able to ascertain, that the Chinese consider them of any other use, than to keep off evil spirits from the neighbouring country;—and what has been supposed to be a mast is, in fact, a part of the building. By the old writers, these pagodas have generally been called *towers*, while by the word *pagoda* temples were designated. Mr. Toreen gives the following description of the exterior of this class of buildings.

"On some high hills there are towers. They have all of them eight sides, are nine stories high [more or less], are almost every where of equal breadth within, have every where windows, and terminating in a point. I was told, that in time of war, they were used as watch towers: they are therefore so dispersed that the given signals can easily be seen from one tower to another. In the villages were less, square towers, three stories high; but the Chinese said, that they were pagodas."

The pagodas in the neighbourhood of Canton contain nothing within them; and have often no entrance, except by the windows; but in the more northern parts of the country, they are used as temples,* have stairs from one story to another, and contain idols in each story. The temples vulgarly called Joss-houses, (from a Chinese corruption of the Portuguese word *deos*, god,) are a

* Our remarks, page 167, concerning *meaou* and *ta*, should have been limited to Canton—not being applicable to every part of the country.

very different description of buildings. The smaller ones consist of only one or two idol courts, with images, altars, incense-tables, tablets, &c. within them. The larger ones comprise several distinct buildings, one behind the other, and separated from each other by open courts. Annexed to these, are rooms for the priests, who, in the smaller temples, are but two or three in number. Small schools, also, are sometimes joined to them. The largest and most remarkable temple in Canton, is the "Honan Joss-house," on an island immediately opposite to the city: it is, more correctly speaking, a Buddhist monastery, and contains, we believe, from 100 to 150 monks.

To return to Mr. Osbeck;—in the month of December, the ships prepared to leave China, previous to which, they removed from Whampoa, to a station down the river. Of Whampoa we here extract the following account, which Mr. Osbeck gives on occasion of his first reaching China:

"Arriving at *Wampu*, you have a large field with rice on your right, for no other corn is usual in this country: part of this field near the river is separated from the rest, by a ditch, leading to a *bancshal*, or warehouse, for English, Swedish, and Danish ships....*Bancshal* is the place, or warehouse, where we stow all our unnecessary wood and tackle, pitch and tar; and keep our chickens, hogs, &c., during our stay in China....

"The Danish island (which bears that name because that nation commonly bury their dead in that place) is opposite to the *Bancshal*. The French island is the next above the Danish: this is the burying place of the English, Swedes, French, and Dutch. However, in both islands are likewise some Chinese graves. There are every where gardens, producing such fruits as in our country would be cultivated in hot-houses as rarities. But high places are never cultivated, because the sun entirely burns up whatsoever grows upon them....

"The rice fields, which are green on both sides of the river, as far as your eye can reach, the fine woods which consist of many sorts of trees, the hills, and the vallies, make the view beautiful, particularly on the left side; but the wet condition of the rice fields, and a mistrust of the inhabitants, did not allow me to examine things more clearly.

"There are three custom-houses, where all those who go in the Chinese boats between the town and the ships, are forced

to stay. Our people generally call them *Tiapp* (or *Chop*) *houses*. These *Tiapp houses* are built in part on a hard stony ground, and partly over the river, supported by posts. They have a bridge so contrived, that the boats may come to them at all times, as well during the ebb as the flood."

Second Bar, where large vessels stop, after leaving Whampoa, is a much more exposed situation than the latter place. Mr. Osbeck says of it:—"We lay in a very bad birth here, and were exposed to storms and to the cold air of the sea. Here we learnt, that, though the Chinese winter is but just cold enough to produce an ice in the night, which is melted away in the day-time; yet the air about this season is very sharp and piercing." And Mr. Toreen says: "If any body had told me beforehand, that water would freeze naturally at twenty-three degrees and an half of latitude, I could not have believed it. But now I had the testimony of my own eyes, and the Swedish thermometer. Having staid eighteen months in this hot climate, the cold was somewhat troublesome in the open harbour, where we were exposed to the north-east wind."

At length, Mr. Osbeck left China, on the 4th of January, 1752. "After a stay of four months and ten days in China, our ship and the other Swedish ship began their voyage home. Every one leaped for joy, and my tea-shrub, which stood in a pot, fell upon the deck, during the firing of the cannons, and was thrown overboard without my knowledge, after I had nursed and taken care of it a long while on board the ship."—Such noisy ebullitions of joy at leaving China are now no longer seen; nor are salutes allowed to be fired within the Bogue or entrance of the Canton river.

We will here conclude our extracts from the voyages of Mr. Osbeck and Mr. Toreen, from both of which we have derived considerable instruction and amusement. Mr. Osbeck carefully followed the directions of his celebrated tutor, "the immortal

Linnaeus," in the study of every branch of natural history, but chiefly botany. All his walks are interrupted with long accounts of the plants he met with; and even from "the hay given to the cow in the factory," he procured "scarce grasses which would adorn the hortus siccus of an European botanist." Articles of commerce, occupations, manufactures, diet, in short, every thing he met with, not excepting even the literature and religion of the Chinese, also came under his notice. We think his work well worthy the perusal of all who are desirous of obtaining correct information concerning China; though we cannot say much for the correctness of the Chinese names given in his journal.

- 1.—JOURNAL *kept during a voyage from Singapore to Siam, and while residing nine months in that country.* By J. T. pp. 67. Singapore.
- 2.—A MISSIONARY *Journal kept at Singapore and Siam; from May 1830, to January 1832.* By J. TOMLIN. pp. 90. Malacca.
- 3.—JOURNAL *of a tour through the settlements on the eastern side of the peninsula of Malacca, in 1828.* Printed at Singapore.

THE physical character of Siam, and the political, social, commercial, moral, and religious condition of its inhabitants are very imperfectly known to foreigners. The lines of demarkation which bound this country, and separate it from Cambodia, the territory of the Laos or Chans, and the empire of the Burmans, are not well defined; but the situation of the country, occupying as it does an extensive valley, leads us to suppose that it must be very fertile, and rich in natural productions. This supposition is confirmed, by the

testimony of those who have had opportunity to ascertain its correctness, by personal observation.

This "famous kingdom," according to some published accounts, extends from north to south about ten degrees, and about four degrees, in its greatest breadth, from east to west; and contains a population of four or five millions.

Siam is worthy of much more attention than it has ever yet received from the people of the western world; and there is reason to believe, that those who direct their views to it, for good and noble purposes, will be richly rewarded. Bangkok has peculiar advantages; its situation is favorable to commerce. The Meinam, rising far in the rear of the kingdom, opens a channel through which the various productions of an extensive country may find their way to the metropolis; from whence, by the same route, articles from other climes, received in exchange, may go back into the interior, and even to the frontiers of other states. Bangkok affords facilities, likewise, for extending wide the knowledge of revealed truth; together with all the improvements in the civil and social relations of life, which are the inseparable accompaniments of that knowledge, whenever and wherever it is allowed to have its legitimate influence on the feelings and actions of men. Natives of Pegu, Burmah, Laos, Camboja, Cochinchina, and from the maritime provinces of China, and also from the islands of the great eastern archipelago, are found here; and, with but very few restrictions, are allowed to engage in whatsoever occupation they prefer. In religion, also, most perfect freedom is enjoyed, and no pains and penalties are endured except such as are self-inflicted.

In order that the advantages of commerce be fully secured, and the people raised to that rank in the scale of nations, to which their resources and numbers give them a just title, more information must be sent abroad, and an enterprising

spirit, that can meet and overcome difficulties, be called into vigorous action. We wish to see these objects attained. We wish to see the Siamese come out of bondage; and the substance and the abilities granted to them, consecrated to the glory of the Creator, and the well-being of his creatures. These are objects worthy of every attention; and with a view to facilitate their achievement, we propose to select for our readers a variety of facts and statements, contained in the documents before us. We must here, however, before proceeding to our task, enter our protest against those declarations,—always the offspring of weak or wicked minds,—that would consign to indiscriminate neglect information the most valuable, simply because it is contained in a “missionary journal.” Petty parties, divisions, animosities, backbitings, rivalries, strifes, and such like, are the abomination of the good man; he abjures them; he deprecates them; but never will he refuse to accept and value the truth,—published though it may be by the humblest of his fellow-mortals.

Mr. Medhurst of Batavia was the first protestant missionary, so far as we know, who ever contemplated a visit to Siam; subsequently Messrs. Tomlin and Gutzlaff engaged to become his fellow-travellers. But Mr. M. being more than once hindered from undertaking the enterprise, the two latter gentlemen, at length, determined to proceed without him. They embarked, August 4th 1828, on board a Chinese junk at Singapore; and after a voyage of sixteen days entered the mouth of the Meinam.

Only three days after their departure, Mr. Medhurst arrived from Batavia. Unable to obtain a passage either to Siam, Camboja or CochinChina, he resolved to explore the eastern coast of the Malay peninsula; and embarked, August 22nd, on board a Chinese prow, carrying about 15 tons, bound for Pahang; from whence he proceeded to Trin-

gano, Kamman, Patani, and Songora; each of which settlements, he remarks, may contain, on an average several hundred Chinese colonists, with about as many thousands at the mines in the interior;—and altogether the Chinese settlers on the east coast of the peninsula cannot fall short of 15,000; and the Malays may be about 100,000. The cruel character of the Malays is pretty faithfully drawn in the following extract.

“What most disgusts and offends the eye of a stranger in passing through the town of Tringano, is the multitude of deadly weapons which abound among the people: Every man has a creese, sometimes two, and a sword besides; with one, two, and frequently three spears, on his shoulders; so that it is quite burdensome for each man to carry his arms; and the bulk of the people can do no work, having to carry such a load of destructive instruments about with them wherever they go. The consequence is that the men are all idlers, and the women do all the work, both carrying goods to the market, and disposing of them when there. The people being so plentifully armed, quarrels are very frequent among them; and murders not uncommon: immediately a cross word is given, the creese is drawn; if a man tries to escape, the spear is thrown after him, and if that misses; another is ready, and frequently a third, to do the work effectually:....The spears they carry about with them might rather be termed javelins, as they are heavy at the head, and taper to a point at the further end, so that they may be thrown remarkably exact, and seldom fly aside, or miss the mark, but at the distance of ten or twelve paces will pass through the body of any against whom they may be thrown.”

Thus armed and trained, it is not at all surprising, that “almost every evening one or another falls a victim” to these deadly weapons, and that “however numerous and glaring these murders may be, no notice whatever is taken of them by the ruling power.” We are further informed, that the administration of justice “is lax in every respect;” the thief has only to give back the thing stolen and receive a reprimand; but if he is caught a second time making such depredations, he then loses a hand or foot, which is immediately cut off

at the joint of the wrist or ankle. "But there is no such thing as flogging, or imprisonment, or working in chains; all which degrading punishments, the high spirit of the Malays would not bear, gladly preferring death in its stead." Such are the men who are to be tamed, and made the peaceful subjects of the Prince of peace.

The character of the Chinese, as portrayed in the journal, agrees pretty well, in its chief characteristics, with what is observable at Canton. Books were, generally, well received; and one man was so pleased with them, that he offered money to increase their circulation; this, says Mr. M., is the first time since my intercourse with this people, that I ever knew a Chinese ready to offer pecuniary assistance. All along the coast, the Chinese, though fewer in numbers than the Malays, are decidedly their superiors in every kind of labour and in commerce. But here, as every where else, they are given to the "vile habit" of smoking opium; some lamentable instances of which are noticed in the journal.

Songora is the first Siamese town on this side of the peninsula; it is divided into three parts, in which the Chinese, Siamese, and Malays severally dwell. The trade of Songora is principally confined to junks and native vessels, which pass up and down between Siam and Singapore. The Siamese here are easily distinguished by their stiff black hair, which they wear full in front, stroked back and smeared plentifully with oil; the women wear their tuft of hair on the fore part of the head, and are poorly clad. "The countenances of both men and women are, in general, intelligent and interesting, indicating a share of understanding superior to the common class of Malays."

Here we end our brief notice of Mr. Medhurst's journal, the value of which, to the general reader, would have been considerably enhanced, had the author added more concerning the productions of

the country, and the state of learning among the people. He has done well, we think, in publishing it.

Messrs. Tomlin and Gutzlaff passed *by* this coast, having only now and then a distant view of the main land or islands; which, as they appeared two days before they reached Siam, are thus described:

“At sunset came close to the land we saw a-head at noon; it forms a most singular and picturesque scene on our left. A chain of rocky islands rising up in numerous sharp peaked minarets and blunt turrets, having altogether a most fantastic appearance. On discovering these well known land marks, the men were overjoyed and surprised at finding they were so near home. They, as well as we, have come unexpectedly hither; even our sailing master, the most experienced of all, was not aware of being so far advanced. Soon after first making land, at noon, our course was altered, now steering directly north; and ever since we have been running before a fine breeze, with all sail set, five or six knots an hour. Truly, we have great reason to praise the Lord for all his goodness! The people, as usual, expressed their joy and gratitude by giving a double portion to the gods! But at our evening worship below, we witnessed a more pleasing and triumphant scene. The captain, and several others, joined us in reading the cvi Psalm; G. suddenly rose at the end of this spirited and energetic song of praise, and, with peculiar vehemence of manner, commanded every one to kneel down and praise the God of heaven for his mercies; instantly, as if moved by a sudden and irresistible impulse, one and all were down upon their knees, and G. poured forth a strain of impassioned praise to the Most High, and in the name of all, gave thanks for his preserving and tender mercies to us, during the voyage. It seemed, indeed, as if the mighty spirit of the Lord was present and moved every heart, so that each one, christian and idolator, acknowledged his mighty power, and bowed beneath it. They have often been present, on recent occasions, listening attentively and paying a kind of outward respect, but never before heartily joined with us and bent their knees before the Most High God.

“Every thing conspires to fill us with joyous emotions, and exalts our hopes in the Lord. The weather is altered for the better; and this has been one of the most pleasant days we have had for a long while; the night also was bright and lovely. The moon threw off her misty veil and walked in brightness, and the stars glittered in the heavens with peculiar lustre. The path of the moon was strewn with white, filmy clouds, here spread out in a thin dappled surface, and there rolled up in delicate fleeces.”

The Meinam empties itself into the Gulf of Siam by several mouths, forming a number of small low islands. The east branch affords the best navigable channel; although the bar, composed partly of hard sand and partly of soft clay, has on it only eight or nine feet at low tides; there are seventeen or eighteen feet on it at high water, spring tides.* Bangkok is about thirty miles distant from the mouth of the river, "which has a beautiful serpentine course, each sweep about a mile long."

After entering the Meinam, they dropped anchor just within the mouth of the river, where it is, they say, from $1\frac{1}{2}$ to 2 miles wide. The next day they ascended the river three or four miles, and anchored opposite Packnam, "a large straggling village on the right bank." Here there is a wall of apparent fortification, on each side; and on the right, a small circular fort, built in the water, one hundred yards from the shore; these, with some respectable tiled buildings and temples, are white washed, and have a lively pleasing appearance, not a little heightened by the fresh verdure of jungle and grass. From hence the navigation is safe to Bangkok, and, it is said, still higher up the river; and the soundings are regular from six to nine fathoms, mud.*

The following paragraphs, which contain an account of their introduction to Siam, present us with a variety of facts and descriptions, characteristic of the inhabitants of the country.

"An officer, and a party of police, came on board (from Packnam); and the principal of them, a Chinese mandarin, hailed us frankly, and shook us by the hand,—our characters having been previously announced by the captain of the junk. Our skill in medicine was soon put to the test. An old man with a sore leg, and two rheumaties, were among the party. Our medicine chest excited considerable curiosity, and they seemed grateful for what was given them. Most of the party were tall, lively, and good humored, though they ransacked the

* See Horsburgh: also Milburn's *Oriental Commerce*.

whole junk in search of opium, and made no scruple of carrying off any little article that pleased them, each choosing according to his own fancy. These little depredations seem quite *lawful*, and therefore no one opposed them.

"We were detained for passes till the following morning. There being, apparently, some demur respecting ourselves, and the governor wishing to see one of us for further satisfaction, G. paid him a visit this morning, and was received with much respect. Excellent tea and fruits were brought out, and while he was invited to take a seat near the *great man*, and conversed freely with him, the rest, including the mandarin officer and the captain of the junk, sat silent at a distance. The servant bowed his knee on approaching the governor. G. parted with him on very friendly terms, apparently quite satisfied with our character and intentions. The governor's house is plain, and the whole village mean and dirty; G. could hardly move along the muddy streets.—Children, were seen naked, but loaded with gold and silver ornaments."

The landscape improved, as they proceeded up the river, "being adorned with a profusion of temples, gateways, columns and pyramids, glittering in gold." A great variety of trees were seen on the banks of the river. Betel, cocoanuts, plantains, bread fruit, bamboo, accacia, and the cotton tree were abundant, and entwined with a profusion of creepers (parasites). Their approach to Bangkok is thus described:—

† Opened the city suddenly at two or three miles distant. In approaching the capital the scenery and dwellings on each side become more varied and beautiful. A temple somewhat like a village church, standing on the bank, with a few light elegant houses, half shaded by the foliage of trees, has a very rural and lovely appearance. Canals, or small rivers, branch off from the river at intervals, running into the country—each opening a beautiful vista, with its grassy banks, and bamboos waving over the stream. A lively busy scene appears now on the river—hundreds of boats of all sizes moving in every direction.—A long line of junks on the left side, just on entering the city, with a range of Chinese smiths' and carpenters' shops; behind a splendid pagoda, literally blazing in gold, the Romish Episcopal chapel, standing close by, in a rural sequestered station—give variety to the scene. Our crew being now hailed by their friends on board another junk ringing a gong, one of our men mounted the poop, and returned a merry salute, which was repeated several times, each responding to the other till we got well into the city."

Well provided with books and medicines, and mindful of their high calling, no time was lost in applying themselves to their work; and seldom has there been exhibited, in modern times, a more interesting scene than that in which they now became the principal actors. Full well we know what is to be the happy issue of the grand drama. Kings *shall* become the nursing fathers and the protectors of those who turn from lying vanities to the service of the true God. The prospect of a great and speedy change in Siam is very pleasing. The clouds which begin to break away, *may*, indeed, gather again more thick and dark than ever; but such a doom we cannot anticipate,—the signs of the times forbid it. The course of the rising sun is surely upwards; the full orb will soon be above the horizon; storms and tempests may obstruct his beams, but cannot extinguish his glories.

To the details contained in the journal of Mr. Gutzlaff, which has appeared in the preceding numbers, we will here add a few particulars which will help to show the exact condition and progress of the protestant mission in Siam. The royal family, and high officers of state, have, from the first, shown themselves favorably disposed towards the missionaries, and, though often moved to suspicion, their interest has not abated, but rather increased.

All accounts concur in giving to Siam a very numerous and most degraded priesthood. The number of priests in Bangkok alone is estimated to be more than 10,000: of these, 600 belong to one pagoda; and to another, one of the Phra Klang's, there is attached "an establishment of 80 priests." Among these *creatures*,—who "are sometimes called gods," and "are worshipped," but oftener neglected and despised,—a friendly and an inquiring spirit was often manifested. The chief priest of the Phra Klang was remarkably attentive and serious in his search after truth.

Mr. Tomlin supposes there are not less than three or four hundred pagodas in Bangkok, one half of which are in ruins. Some of the new ones “glitter and even blaze in gold and brilliant colors; but as they are usually neglected, like the baby houses of children, when they get tarnished a little, they soon become a mass of ruins.” A large royal pagoda, near the king’s palace, distinguished for the grandeur, symmetry, and variety of its numerous parts, and the magnificence and chasteness of the architecture, “consists of a large quadrangle, surrounded by buildings, and is entered by two principal gateways, on the north and south sides, in the centre of which stands what may properly be called the pagoda or temple. On the outside are groups of spires, of various altitudes, scattered over a large area, which add greatly to the beauty and diversity of the whole, when viewed at some distance.”

Among all classes of people, from the palaces of princes to the meanest hovels, the desire for books was very great. The New Testament has been *translated* into Siamese, by the united labours of Messrs. Tomlin and Gutzlaff; but the only work yet *printed* is a small tract; the applications for this were so numerous, that many were obliged to go away without even a single copy. In the Chinese language, there was a good supply of books; and individuals, sometimes, came a whole day’s journey to obtain them. The following extract from a letter, written to the missionaries by Hing Le-twan, shows the feelings with which these books were, in some cases received.

“Felicity! Felicity! . . . Formerly we heard of the God of heaven, but knew not his revelation; but now seeing the holy book, our joy is not surpassed by words;—happiness extreme! happiness extreme! We wholly trust in the God of heaven’s merits—we disciples all believe in the doctrines of Jesus Christ and the holy book, but desire the God of heaven to send down illumination; then simple men’s happiness! Oh! we cannot describe it—but thrice praise!

We marked, as we read the journals, several other passages which we intended to extract. But our limits forbid it. We cannot lay aside the journals, however, without expressing our gratitude to the writer, for the variety of information which he has given to the public. A good deal of interest,—our souls exult at the thought,—is beginning to be felt for the Siamese, both in Europe and America; from both of which countries “ambassadors” are about to be sent—not in courtly style, with a message to the king alone—but in lowliness and gentleness, to instruct the ignorant, to preach glad tidings to the poor, and to proclaim to all the acceptable year of the Lord.

From Mr. Abeel, who was with Mr. T. during his second visit to Siam, we have heard nothing since he embarked for Bangkok about the middle of last April; but we hope to hear very soon, and to obtain from him and others, who may engage in the mission, much information concerning Siam. On the Buddhism of the Siamese, we have a paper now on hand. We intend that it shall appear soon.



MISCELLANIES.

SCARCITY IN PEKING.—The capital of the celestial empire has exhibited some peculiar scenes of distress and lamentations, during the passed summer, occasioned, chiefly, by a long continued drought. As early as the 31st of May, an official paper was published by the Emperor, lamenting the want of rain on the approach of summer. He had altars for prayer erected, with sufficient ceremony and respect, to sacrifice to the gods of heaven, and to be worthy of his own dignity, as officiating priest;—in which capacity, he had devoutly knocked his head on the ground, and supplicated rain.—But, up to that day, genial showers had not yet fallen. His Majesty says, that his “scorching” anxiety continued night and day, and he was, hour after hour, looking earnestly for rain;—(but none fell.)

He therefore turned his thoughts upon himself, and his government.—We have not time to give a full translation of his Majesty's musings and his ultimate decisions, on this early occasion, and therefore we refer our readers to the original, the substance of which is, that the Emperor is conscious of doing his duty, in a merciful manner, towards criminals and accused persons. His own conduct and wishes,—he says, rather proudly,—ought to have induced a sweet harmony between the rain-bearing clouds above, and the parched earth below. However, this has not been the effect. And, therefore, while he leaves the greater and smaller criminals in the other provinces, to the course of law, he desires that in the province of the Capital, a mitigation of punishment for the convicted, (except in case of great crimes,) be adopted: that the accused be speedily brought to a just decision; and that imprisoned witnesses, be either at once confronted with the opposite parties, or be set at liberty on bail. For he is aware that the prisons of Peking are crammed with suspected persons, and witnesses, who are sickening, one after another, and pining in starvation even to death. "I deeply commiserate their condition," says the Emperor. Then, he forthwith orders that all smaller offences be immediately disposed of, and the parties liberated. "Thus (he adds); we may hope for timely, genial, and fructifying showers:—Let the Criminal Board immediately obey these commands. Respect this."

The principle of this pagan paper seems to be conformable to the petition,—“Forgive us our trespasses as we forgive them that trespass against us.” But the Emperor, unlike his father Kea-king, does not take blame to himself. He throws the guilt on others.

In this and other Chinese pagan state papers, it is admitted that “the Heavens do rule;” that there is a Power above which rewards and punishes. It may be matter of form; or it may be sincere. But it is right in itself. It is said, that of late; in England, the Duke of Wellington's state papers, written for the Sovereign, left out, either intentionally or carelessly, all acknowledgement of God, or of Providence; and that the present ministry, in two or three King's speeches, even when pestilence was threatening the land, said not a word by which it could be inferred that government was not a faction of atheists. There were complaints in various quarters; but by latest accounts, the ministry appears to have resumed the forms of theism,—the recognition of a Providence.

The above account was prepared for the press several weeks ago, but was mislaid. We regret this the less, since we are now able to append other accounts of a most interesting character. The drought was severe and of long duration; in consequence of which, the Emperor, kings, and princes, fasted and prayed once in seven days, before altars dedicated to the

gods of heaven, the gods of the earth, of the year, of the land, of the grain, and finally to imperial heaven itself, and also to "imperial earth," with all the saints. His Majesty, moreover, sent a king to *Tae-shan*, "the great mountain" in Shantung province, with Thibetian incense matches, to pray for rain in the Emperor's stead.

In the province of Pechelee locusts were feared, in consequence of the long drought; and orders were issued by the government to adopt preventive measures.

The Emperor himself issued a proclamation inviting plain statements of opinions, and details of abuses. In consequence of this, one of the Yushie has memorialized on the cruelties and injustice practised in the supreme court of punishments. Torture, long imprisonment, and the wilful implication of innocent persons, are the evils he complains of. He mentions two cases, in which the trials were continued forty days, where the accused had to kneel on chains and undergo other insults and torments. In one of these cases the accused was proved to be innocent, and in the other the person died in prison.

But the most remarkable document is the prayer of the Emperor; the form of which is that of a memorial sent to the Emperor of China, by governors of provinces and other statesmen. His Majesty, for the personal pronoun, uses the Chinese word *chin*, "a minister" or "servant,"—the same which those employ who write to him. We subjoin a translation of the whole paper.

PRAYER FOR RAIN, *written by his Imperial Majesty Taoukwang, and offered up on the 28th day of the sixth month of the 12th year of his reign,—July 25th, A. D. 1832.*

"Kneeling, a memorial is hereby presented, to cause affairs to be heard.

"Oh, Alas! Imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity; but also beasts and insects, herbs and trees, almost cease to live.

I the minister of Heaven am placed over mankind, and am responsible for keeping the world in order, and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial and copious showers have been obtained.

"Some days ago, I fasted, and offered rich sacrifices, on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds, and slight showers; but not enough to cause gladness.

“ Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins: but little sincerity and little devotion.—Hence I have been unable to move Heaven's heart, and bring down abundant blessings.

“ Having respectfully searched the records, I find, that, in the 24th year of Keenlung, my Imperial grandfather, the high, honorable, and pure Emperor reverently performed a ‘ great snow service.’ I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly assail heaven, examine myself, and consider my errors; looking up, and hoping that I may obtain pardon. I ask myself,—whether in sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government; and have been unable to attend to them with that serious diligence, and strenuous effort, which I ought? Whether I have uttered irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishments? Whether in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers I have failed to obtain fit persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not? Whether the oppressed have found no means of appeal? Whether in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether in the successive military operations on the western frontiers, there may have been the horrors of human slaughter, for the sake of Imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied; or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hoonan and Canton, were properly conducted; or whether they led to the inhabitants being trampled on as mire or ashes? —To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavour to correct what is wrong; still recollecting that there may be faults which have not occurred to me in my meditations.

“ Prostrate I beg Imperial Heaven, *Hwang T'een*, to pardon my ignorance and stupidity: and to grant me self-renovation; for myriads of innocent people are involved by me, a single man. My sins are so numerous, it is difficult to escape from them. Summer is past, and autumn arrived; to wait longer will really be impossible. Knocking head, I pray, Imperial Heaven, to hasten and confer gracious deliverance,—a speedy and divinely beneficial rain; to save the people's lives; and in

some degree redeem my iniquities. Oh—Alas! Imperial heaven, observe these things! Oh—Alas! Imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, and frightened.—Reverently this memorial is presented.”

This is a most singular production. It is one too of great value; it is worth more than scores of quartos and folios of the vain speculations which have been published concerning China. Even allowing that much of the coloring has been given to it for effect merely (which we are slow to admit), still it exhibits an exalted personage, in a most interesting and affecting point of view. It is withal a very serious document. As it conducts us to the anti-chambers, of the “celestial court,” and there shows us the “minister of heaven” scorched with grief, poring over his atrocious sins, and with trembling anxiety, recounting the errors of his public and private life; our sympathy is excited, and we, instinctively, re-echo his lamentation, Woo hoo! Oh, Alas!

It exhibits weakness and darkness peculiar to the human mind, while unblest by the revealed word and by the spirit of the only living and true God. It shows, also, very distinctly, if we mistake not, the symptoms of an oppressed and declining empire. We predict nothing. We should rejoice to see “the great pure dynasty” long stand strong, flourishing in all the glory, peace, tranquillity, and prosperity which it now proudly and falsely arrogates. The welfare of the Chinese empire is the dearest object to our hearts on earth. But our own minds, in accordance we believe with the minds of millions, forbode an approaching change. We cannot deny the evidence of our senses; and we will not, knowingly, conceal the truth. Causes are operating on this nation,—would they did not exist,—which must produce tremendous effects. The state groans; and already convulsions begin to be felt. And oh, should the bands of government be once broken asunder, and this immense mass of population—an ocean of human beings—be thrown into confusion, the scene would be awful. We gladly turn from the contemplation of such a picture.

The Emperor’s anxieties, occasioned by the long continuance of the drought, are now terminated. By a paper in the Gazette, dated at Peking, July 29th, it is stated,—that after the Emperor had fasted, and offered the prayer, given above, before the altar dedicated to heaven,—at about 8 o’clock on the same evening, thunder, lightning, and rain were intermingled; the rain falling in sweet and copious showers. The next day, a report came in from the Shunteenfoo* magistrate, that two inches had fallen: and on successive days, near the Imperial domain, a quantity fell equal to four inches. For this manifestation of heavenly compassion, the Emperor, in an order published,

* This is the Chinese name of Peking and the department annexed to it.

expresses his deep devotion and intense gratitude; and the 2nd of August is appointed as a day of thanksgiving. Six kings are directed to repair to the altars dedicated (1) to heaven, (2) to earth, (3) to the gods of the land and grain, (4) to the gods of heaven, (5) to the gods of earth, and (6) to the gods of the revolving year.

During the drought and searcity government sold grain at reduced prices. But there were dealers, who employed poor old men and women to go and get the cheap good grain, for the said dealers to hoard up, to be resold when the price should be still higher.

The precise idea, which his Imperial Majesty attaches to the words "imperial heaven," we will not stay here to determine. It is manifest, however, that such a variety of objects of adoration cannot be acceptable to HIM who has declared.—*"Thou shalt have no other gods before me."* Jehovah is not a man that he should lie;—he will not give his glory to another. The conduct of the Emperor in praying, fasting, and self-examination, ought to reprove the sluggish christian. But we shall do exceedingly wrong, if we attempt to excuse such abominable idolatry, and to throw the mantle of charity over that which God abhors.

It is a very remarkable circumstance, connected with the drought, that none of the priests of Taou and Budha were *ordered* to pray as they usually have been heretofore on similar occasions. This single fact shows in how low estimation *they* are held by the emperor.

STATE OF CHINA.—Chineho, one of the imperial Historiographers, has memorialized the Emperor on the state of the civilians throughout the country, and has requested his Majesty to issue his corrective injunctions to them. The Emperor approves of the suggestion, and has published the following document accompanied by an order to make it known "inside and outside,"—i. e., both at Court, and throughout all the provinces.

"It has always been the case that tares, if not weeded out, injure the good grain; and the most noxious tares among the people are vagabond associations. Did local magistrates, as soon as they saw or heard of such unions being formed, set faithfully to work to prosecute, they might put an end to them root and branch.

"Of late degenerate magistrates not only will not prosecute, but will go so far in many ways, as to screen offenders. And Governors of provinces, Lieut-Governors &c., as soon as they find, that the appellation 'vagabond association' is applicable to accused parties, forthwith endeavour to melt down the case and unstring the bow. By this procedure they give confidence and a stepping stone to the banditti. Just as in the

case of *Chaou*, the golden dragon, where a rebel gang of about six or seven thousand men was formed. Were none of these members of vagabond associations! Yet the local magistrates would say nothing more than that the vagabond highlanders were creating a disturbance; and so they hoped luckily to escape the guilt of a neglect of duty. This is a specimen of the provinces generally.

"Hereafter, Governors and Lieut-Governors must make a point of strictly enjoining all subordinates, to be assiduous in searching for and finding out vagabond associations; and when discovered, let them most rigorously apprehend the offenders, and permit no denial or excuse. Thus eradicating the tares they will tranquillize the good; and vagabond associations will of themselves be discontinued.

"Of late the appeals to Peking have mostly been cases of banditti issuing from hills and retired places in crowds, beating, and murdering people. Of the power of these, the local magistrates are afraid, and dare not seize the offenders. Murderers escape for years, and at last appeals are made to Peking. But the end of government, in appointing a magistracy, is to persecute the bad and give repose to the good. Whereas when offenders escape the net of the law, and no vengeance is taken on criminals, ignorant people get accustomed to see such things, and the idea arises in their minds, that violence is better than quietness, and so one or two desperadoes lay plots, and easily induce hundreds and thousands to unite and perpetrate the greatest enormities.

"It is hereby ordered that all Governors and Lieut-Governors give strict orders to all subordinate officers, that all murderous banditti must be seized and severely punished. The notion of converting great affairs into little ones must not be indulged, &c. &c."

The effect of this and similar manifestoes is very trifling. After a few days of noise and bustle, things return again to their old course.

To the Editor of the Chinese Repository.

SIR,—If you deem the following thoughts suitable for insertion in your new publication, you will oblige me by giving them a place in the Repository.

Your's &c.

Z.

AN APPEAL TO FOREIGN CHRISTIANS IN CHINA.—Those of us who profess christianity in China, are as a mere drop in the ocean compared with the native population, who are either ignorant of the gospel or opposed to it, throughout this large empire. But they and we are equally accountable to the great Judge of all,—the Lord Jesus Christ; for they and we "*must all appear before the judgment seat of Christ.*" It is not my

intention, at present, to enter into a consideration of the question concerning the state of the idolatrous heathen. My wish is to call the attention of christians—those who avow themselves to be the disciples or followers of the Lord Jesus Christ, to their own religious condition, character, and appearance, in China.

Of national or established churches, we have individuals belonging to a great variety; and we have some who have been educated without the pale of government churches. We have christians of the Lutheran church, and of the Greek church; of the English and Scotch churches; of the Dutch reformed, and of the Russian church. From America, also, we have christians of several denominations;—Episcopalian, Presbyterian, Congregational, and some others. But amidst all this external and geographical diversity, we have an internal, and, where it is felt, a very powerful centre of unity, *viz.* sincere devotedness to the principles taught, and the practice enjoined, by our divine Master, the Lord Jesus Christ. Now amidst all the varieties of nation and communion, among the followers of Jesus, there are in the sight of God—I firmly believe it—only two classes, the righteous and the wicked;—those who love the Saviour, and those who do not. Common sense indicates that those who are attached to the blessed Saviour, though of different nations, or states, or other geographical divisions,—though of different national, particular, or local churches, should in China rally round the same standard, and avow their principles—"Glory to God in the highest, peace on earth, and good will to men."

But those, who, though avowed followers of Jesus, yet doubt his character, question his principles, or disobey his precepts, will of course form another class, it may be a majority,—I say it with sincere grief, fearing it may be true. But shall the majority, in such a case, silence, and, to all practical purposes, annihilate the minority of obedient disciples? It ought not so to be! I humbly, but earnestly adjure all who "love our Lord Jesus Christ in sincerity," to show more zealously than they ever yet have done, their attachment to each other for the Saviour's sake; and, I might add, for their own sake—for the sake of their own salvation, and for the salvation of the heathen around them.

Religion is the chief concern
Of mortals here below;
May we its great importance learn,
Its sov'reign virtue know!

More needful this, than glitt'ring wealth,
Or aught the world bestows;
Nor reputation, food, or health,
Can give us such repose.

RELIGIOUS INTELLIGENCE.

INDIAN ARCHIPELAGO.—Closer union among the disciples of Christ, stronger love to the Saviour and to the brethren, and more self-denial and self-consecration, than the world has ever yet witnessed, are to be, we conceive, among the first and the happiest effects of the present system of missionary operations. Union and love, especially, will be greatly promoted by a better and more intimate acquaintance among the members of the great christian family—the church of God.

The following letter, from a missionary of the Netherlands' Society, addressed to the Editor of the *Chinese Repository*, will, we hope, by promoting a better knowledge of, excite a deeper interest, in the missions of that society.

DEAR SIR;—It affords me great pleasure to give you some outlines of the missions, under the direction of the Netherlands' Missionary Society, in the Indian archipelago. Their first missionaries sent to those parts were Messrs. Kam, Bruekner, and Supper. The two former are still alive; Mr. Bruekner has gone over to the Baptist missionary society. The principal station was begun at Amboyna, a most delightful island, with a numerous population, who were partially christians. The stations at Samarang and

Batavia were only temporary, and have long ago been relinquished.

As the Dutch government were very anxious to promote the spread of christianity in the Molucca islands, new labourers came out, and were stationed on Booro, Ceram, Banda, and Ternate. At all these islands there were then a few christians, the number of which, since the arrival of the missionaries, has considerably increased.

A Mr. Le Brun, an excellent young man, was stationed at Timor, and gained by his unwearied labours many hearts for the Saviour. He extended his exertions to the neighbouring islands, Rotty and Letty. As the Lord blessed his exertions, the society established new stations upon some of the neighbouring islands: among which Letty and Moa are the most prominent.

Mr. Hellendoorn, the missionary at Menado, on the north-east coast of the island of Celebes, has, lately, been very successful in the establishment of schools, and in increasing the number of converts; in consequence of which, the society has sent an additional number of labourers, to strengthen and extend the mission in that quarter. The society has, likewise, a station at Rhio, and intends to establish another on Sumatra.

There are several thousand christians at the Molueca stations. Schools have lately been opened, churches established, and chapels built. Though a great part of the converts are only nominal christians, there are many amongst them, who adore their Saviour in spirit and in truth. The difficulties of spreading christianity on these islands are, perhaps, as great, if not greater than on the islands of the Pacific ocean. Some of the tribes, and among them the Alfoores, are fully as savage as the inhabitants of New-California. Nevertheless, christian congregations exist amongst them, and schools also have long since been established.

At a future time, I hope to give you a more particular account, while I remain, &c.

Mr. WOLFF's *proposed visit to China*.—The Calcutta Courier announces the arrival at Simla, the late residence of the Governor-general of India, of Wolff, the converted German Jew; who proposes entering China, by way of Thibet, in search of the descendants of Israel. He has forced his way, in a very extraordinary manner, over land, to his present station; and,—unless he be cut off by a natural death, under great privations,—or by a violent one by the hands of his fellow-men,—his appearance in Canton is by no means impossible.

SIBERIA.—From an address of the Rev. William Swan, before the London Missionary Society, we learn, that the Scrip-

tures are now translated into the Mongolian language,—which is “spoken and read (for the books in that language are numerous) from the shores of the Baikal to the gates of Peking.”

Mr Swan has spent about fourteen years in Siberia, associated with Messrs. Yuille and Stallybrass. They have three stations *viz.* Selingsinsk, Khodon, and Oua; where they preach the word, and are instructing a small number of youths.

A century ago, Mr. Swan says, there was not, in those parts of Siberia where he has been for several years, one priest, properly so called, and not one heathen temple, but *now* there are nearly twenty temples, to which are attached 4000 priests of Budha.

PORT OF CANTON. The American Seamen's Friends Society, as we learn by their 'Magazine,' have resolved to extend their operations; and have appointed three gentlemen to chaplaincies in foreign ports; *viz.* Rev John Diell, to the port of Honolulu, Oahu; Rev. F. S. Mines, to the port of Marseilles; and the Rev. Edwin Stevens, to the port of Canton. Mr Stevens embarked at Philadelphia, on board the ship Morrison, about the last of June, and arrived in China on the 24th instant, after a voyage of 116 days. The ships at Whampoa now are
Brit. 25; Seamen about 2700;
Amer. 15; Seamen about 240;
Neth. 2; Seamen about 50.

There are also at Lintin, the common anchorage for ships arriving on the coast of Canton, about 20 ships, and 900 Seamen.

LITERARY NOTICE.

SAN TSZE KO, SUH KEAE, "*Songs of three characters, with colloquial explanations,*" or the *Sacred Edict in rhyme*. 16mo. 38 leaves. 1816.

THIS little book was composed and printed under the reign of the late Emperor Keaking. The edition before us was prepared,—in imitation of the celebrated school book, called the *San tsze king*, or "classic of three characters,"—by Le Lae-chang, magistrate of the mountaineer district of Leen-shan, in Canton province; and was chiefly intended for the use of the *Yaou* tribes under his jurisdiction.

The *Shing-yu*, or Sacred Edict,—the foundation of the little book before us,—has obtained considerable note among European sinologues, from the able translation given of it by the late Dr Milne of Malacca. That work is divided into sixteen sections, containing sixteen maxims of the Emperor Kanghe, followed by amplifications by the Emperor Yung-ehing, and colloquial paraphrases by *Wang-yew-po*, a high officer of state.—The 'Sacred Edict in rhyme,' is in like manner divided into sixteen sections. Each section is headed by one of Kanghe's maxims, and consists of twelve stanzas or verses, of twelve characters, or four lines, each. The subject matter of these verses is chiefly taken from the paraphrase of *Wang-yew-po*; but each line consisting of but three characters, the conciseness of the style often renders it almost unintelligible, without the aid of the colloquial explanation which follows each verse. This latter is written in a plain and easy style,—and generally shews very clearly the meaning of the text.

As a specimen of the work, we subjoin a translation of the first section. To make the meaning clear, it has been requisite to weave parts of the explanation into the text. But, though not closely literal, no Chinese idea has been sacrificed, nor any English one introduced, to render the translation *readable*. The Chinese begins thus,

Tun heau te, e chung jin lun.

Meen hwae paou,
Peih san neen;
Foo moo gan
Tang haou Teen.
&c. &c. &c.

“Be regardful of the filial and fraternal duties, in order to give importance to the human relations.”

The parents' tender care can be dispensed,
Not till three anxious years their child they 've nursed;
A father's watchful toil, a mother's love—
E'en with high Heaven equality demand.

Let, then, the son his parents' board provide
With meat nutritious,—and from winter's cold,
With warmest silk their feeble frames defend;
Nor with their downward years his efforts cease.

When walking, let his arm their steps support;
When sitting, let him in attendance wait.
With tender care let him their comfort seek;
With fond affection all their wishes meet.

When pain and sickness do their strength impair,
Be all his fears and all his love aroused;—
Let him with quickened steps best medicine seek;
And the most skilled physicians' care invite.

And when, at length, the great event* doth come,
Be shroud and coffin carefully prepared.
Yea, throughout life, by offerings and prayer,
Be parents present to his rev'rent thoughts.

Ye children, who this Sacred Edict hear,
Obey its mandates, and your steps direct
Tow'rd's duty's pathis;—for whoso doth not thus,
How is he worthy of the name of man?

The senior brother first, the junior next,
Such is the order in which men are born;
Let then the junior, with sincere respect,
Obey the sage's rule,—the lower station keep.

Let him, in walking, to the elder yield,
At festive boards, to th' elder give first place:
Whether at home he stay, or walk abroad,
Ne'er let him treat the elder with neglect.

Should some slight cause occasion angry strife,
Let each recal his thoughts once and again;
Nor act till ev'ry point he thrice hath turned;
Remembering whence they both at first have sprung.

* This expression is used emphatically for a parent's decease, which “is the greatest event of a man's life.”

Though, like two twigs which from one stem diverge,
 Their growth perhaps doth tend tow'rd different points:
 Yet search unto the root, they still are joined;
 One sap pervades the twigs,—one blood the brothers' veins.

In boyish sports, how often have they joined!
 Or played together round their parents' knee!
 And now, when old, shall love quick turn to hate,
 While but few days are left them yet to love?

Hear, then, this Sacred Edict and obey,
 Leave ev'ry unkind thought; what 's past forget:
 While singing of fraternal union's joys,
 Remember that there 's pleasure yet behind.

JOURNAL OF OCCURRENCES.

THE REBELLION of the Yaou-jin and their Chinese associates is at an end. Two or three hundred boats, it is said, have gone to Leenchow to bring back the troops; and the Imperial commissioners, He-ngan and Hoo-sung-ih, have returned to Peking, with additional honors.

He-ngan, who is said to have more influence with "the one man who rules the world," than any other courtier, has reported to his majesty a long series of victories, in daily skirmishes with the rebels; stating, also, that more than one half of the mountain tribes have begged to be allowed to surrender, and to give up their leaders and their arms.

It is stated that He-ngan and his colleague ordered the judge *Yang-chinlin*, to send forth among the mountaineers, a proclamation, that imperial legates had arrived; that troops were gathering like stormy clouds; and that, from all the provinces, large levies of veteran troops were pouring in, and would certainly, in the event of further resistance, wash like a deluge the whole population from the face of the earth;—or, to change the figure, would burn them up, indiscriminate-

ly—good and bad—whether precious gems or common stones, &c. &c.

The judge addressed the people like a friend, calling upon them to save themselves. The commissioners feigned perfect ignorance of the whole; and while the highlanders were treating, the imperialists were plotting and straining every nerve to effect their destruction.

The commissioners state, that their endeavour had been, in obedience to an imperial order, to scatter auxiliaries, and soothe principals,—to divide and conquer. The immense army of the manifesto, gathering like clouds from all the provinces, and covering the heavens with darkness, consisted of 3000 men ordered from Hookwang!

He-ngan says, many of the tribes submitted even on the terms he proposed, viz. the Mantchou tonsure, together with depriving the ears of the rings commonly worn by the mountaineers. At the date of the memorial, from which we have collected these statements, He-ngan supposed "ten days would be sufficient to shut up the affair, and close further proceedings." So it has proved.

On the 15th instant, the Imperial commissioners received a despatch from the Emperor, approving of their proceedings, but degrading Governor Le. Peacock's feathers, rings, &c., in profusion, have been sent down for the meritorious; among whom we observe the name of Kotsé-tsin, who was lately at Macao, as the "Casa branea Mandarin,"—the Hae-fang Tung-che, or guardian of the coast. This little man, is by descent, one of the Yaou-jin, lately in rebellion; and Governor Le sent him up, expressly to do the needful. His death has been reported, but the report now appears to have been untrue.

Two legal judges, Yang and King, sent up to the highlands, have so acted that their merits and demerits *balanced* each other; therefore the commissioners requested that they might be passed over.

Thus the war has ended, as almost all wars do—in Europe, all parties (excepting a few slain, degraded, &c.,) returning to the state they were in before the war. The mountaineers have agreed to stay at home, and the imperialists have agreed not to go among the hills to extirpate them.

GOVERNOR LE, immediately after his disgrace, having delivered up to He-ngan the seals of office, set out on his journey to Peking; where, on his arrival, he is to be put on trial before the Hing-poo, or tribunal of punishments. His family left Canton for their home in *Keang-se*, on the 15th instant.

THE VILLAGE-TYRANT.—A case which has lately excited considerable attention, and been matter of much talk in Canton, is that of Ye-mung-che, a Peking officer; who, by his pride and profligacy, has brought himself to an untimely end. On the 27th of the 4th moon, the Fooyuen Choo sat in person on his trial, and sentence of death has been passed on him, but has not yet received the Imperial sanction.

Ye-mung-che (or, as the first syllable of his name signifies, Leaf,) is now in 44th year of his age. In his youth he was a good scholar, and rapidly rose to the highest degree of literary rank. The first

and most honorable scene of literary combat, in China, takes place at Peking, in the presence of the Emperor. There Leaf succeeded, and was forthwith appointed to a respectable place in the Board of Revenue; in which situation he remained some years at the capital. Two or three years ago, his mother died; and he, being thereby incapacitated, by law, from holding office, for three years, returned to his native village in Tung-kwan district, accompanied by a Peking servant, whom he brought with him.

Leaf, a clever man, and a treasury secretary from Peking, was a person greatly esteemed and feared in his native village. But he carried his acts of injustice in raising money by intimidation, and his acts of profligacy, on the persons of wives, daughters, and nuns, to such an extreme degree, that scores of accusers have appeared at Canton against him. His maltreatment of others to gratify his vicious propensities has caused upwards of ten suicides. We have the native details before us, but we decline entering into them minutely. The tyrant Leaf was a terror to all the neighbourhood. The police-men were afraid to attack him. But an old friend of his, the Pwan-yu magistrate, succeeded in betraying him. The magistrate and he were sworn brothers, that is, they had, in Chinese phrase, "exchanged cards." This magistrate went and paid his old friend a cordial visit, and said, "Brother Leaf, there are various charges against you at Canton; go with me, and let us set them to rights." Leaf immediately consented, but as soon as the worshipful magistrate had brought his friend to Canton, he sent a posse of special thief catchers from the Fooyuen's office, who speedily took him into safe custody.

The Kwang-chow-foo magistrate, who sat on the trial, was also an old friend of Leaf's.—Leaf denied, positively, every charge, and the magistrate was unwilling to torture him. He therefore said, "Brother Leaf, I wish you would confess, for it will disgrace our whole caste to subject you to the torture." But the prisoner was obstinate. So the magistrate took his Peking servant, who, having been constantly attached to his person, knew all his wicked ways, and tortured him, till he made a most ample confession of the criminal acts of his beloved master.

Leaf was found guilty, and is now in common jail, awaiting the Imperial confirmation of the sentence passed upon him. It is said that the Fooyuen and Judge of Canton have been intent on putting him to death; but the Board in Peking has written a letter to Choo, requesting him "to punish lightly." This has enraged the Fooyuen so much, that he has written to the Emperor, requesting leave to retire from his majesty's service, on the plea of old age and sickness. Whether his resignation will be accepted or not remains to be seen.

THE MARCH OF ENTERPRISE.—The other day a local magistrate reported for the fire-men of Canton, that one house having taken fire, it was burnt, and four houses around it were pulled down, to prevent the flames spreading. The method was effectual, though the sacrifice was great. For this mode of operation, though in the present instance, judging after the fact, it seemed carried to an extreme, the Chinese are, we believe, wholly indebted to Europeans. Formerly, the Chinese would not pull down their houses to stop the progress of fire; but they readily do so now, old custom notwithstanding.

DEATH CAUSED BY WHIPPING.—In Szechuen an officer of government has been dismissed the service and brought to trial for having caused the death of one of his attendants, by subjecting him, on two successive occasions, to the infliction of one hundred blows on the back. The man was accused of appropriating part of the price of a coffin; and of speaking impertinently to the magistrate. There was an endeavour to shew that *opium smoking*

caused his death, but the proof was deficient. No justice could be obtained in the province, till an appeal was made to Peking.

A THOUSAND NAMES OF BUDHA.—Some persons at Peking, and among them a Tartar soldier, have been convicted of forming a sect, whose distinguishing feature was the reciting a thousand names of Budha, and collecting money. The proceedings are pronounced worthy of the most intense detestation. Some of the leaders have been capitally punished, and the general to whose division the soldier belonged, has requested a court martial on his conduct, for not discovering the affair sooner.

PIRATES. An Yu-she, or Censor, has reported to the Emperor, respecting the lengths to which piracy is carried, all along the coast of Canton. "According to the Yu-she," says his Majesty, "the piratical banditti have the boldness and audacity to dig up graves, and plunder the clothes of the dead; yea, even to carry away the coffins and publicly in the face of day, to extort ransoms for them. This is the case throughout the province, but particularly near the provincial city, and in the districts subordinate to the capital:—What are the local officers attending to?—Why do they sit like wooden idols; and suffer such bold-faced unfeeling wickedness? Let Le and Choo command severely all their subordinates, to exert themselves sincerely and bring to strict punishment every pirate that exists, till not one is left to slip out of the net. Thus shall cruelty be eradicated, and the spirit of perverseness be torn up."



Postscript.—It has just been officially announced, that his Excellency Loo, our new Governor, will set out from Leenchow on the 1st of November, on his way hither. The Anchasse or Judge Yang, and the Kwanghee, or commandant of the town militia, King, will precede him a few days.

Yesterday, October 30th, at about 2½ P. M., a fire broke out, and burned with great violence, in part of the western suburbs of the city, called *Sha-meen*. Being almost entirely confined to wooden houses and mat sheds (occupied by gamblers and public women), and to small boats closely crowded together, the fire spread rapidly, and in the course of two hours consumed several streets or lines of houses, besides a large number of boats. We are at present wholly unprovided with details, but cannot doubt that the extent of loss has been very great.